

Men and June's Devotion

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OUTSIDE the Catholic Church there are quite a number of people whose attitude towards Christ Our Lord is very individual and very real; for them He is not a mere person of historical importance, about whom preachers hold different views and about whose principles they are all concerned. Rather, He is a Friend whom they feel to be in a real sense present to them; a sin they know is an act of treachery towards a Friend who rightly claims loyal service; a setback or a disappointment they feel makes them a little less unlike the Man of Sorrows—and the thought heartens them against discouragement or bitterness. It is one of the most consoling experiences of a priest to meet such when they come to him for instruction in the Catholic Faith; for they have no difficulty in seeing the reasonableness of the doctrines of the Church, and almost at once understand the arguments that prove the truth of these doctrines.

As I said, such people are not uncommon outside the Catholic Church; and in their attitude towards Christ Our Lord they are as Catholic as any "Romanist." For they have a strong, unshakable conviction that the Master is in very truth God, though the majesty and awfulness of His Divinity are, as it were, veiled by the real human nature which He has taken to Himself.

But there is this difference between such people and Catholics. In the first place, the non-Catholic who thus loves the Master is not spurred on to do so by any definite and clear teaching of his church; for where outside the Catholic Church will one find an unequivocal assertion of the Divinity of Christ? Do we not hear today of Bishops in the Church of England openly denying this doctrine? And do we not know that this church deliberately refrains from silencing such teachers, on the ground that to do so

would be to forsake the attitude of "comprehensiveness" which is the unenviable claim of that body? In the second place, even in cases where there is this personal devotion to Christ Our Lord, still there often is a quite recognizable vagueness on the question whether He is in reality God and one with the Father. On this point, the Catholic child and the Catholic trained thinker are in complete agreement, and they know exactly what they mean when they say that Christ the Master is really God.

Now, it is this appreciation of the human nature of Christ that has led to the popular devotion of His Sacred Heart—a devotion for which the month of June is especially set apart. We could aptly describe this devotion by saying it is an intense appreciation of the human nature of Him who is God, coupled with the clear recognition that love of any part of Christ is love of the God-Man Himself.

THE CHARACTER AND THE HEART OF CHRIST

Let us see why we single out the Heart of Christ for our love and veneration. We know of One who has the strength of a man coupled with the gentleness of a mother; One from whose lips stinging and scathing words would fly, when He was faced with insincerity and hypocrisy; yet withal, One whose features would soften when the children climbed up on to His knee and knew that they need not worry about the disapproval of their elders; One who suffered rebuke and insult and tamed the impetuosity of His youthful friends when they would call down fire from heaven to wipe out those who insulted their Master; yet One who flung defiance in the face of His enemies when they called in question His Godhead. A Man who joined a widow in her tears when her only son was being carried out for burial; yet withal One whose eyes flashed with just anger as His hands gripped a whip of cords and He scattered the money-changers in the Temple and sent their coins ringing down the Temple steps as he overturned their tables. One who had ever contact with sin, and showed kindness and mercy for the sinner, yet never made compact with sin; and with the assurance born of truth, could utter the challenge: "Which of you will accuse me of sin?" One who at times felt Himself carried on, as it were, by a wave of enthusiasm, and for whom the antici-

pated torture and agony of the coming Good Friday had no terrors; yet One who a few days later was heavy with sorrow and prostrate with fear when He heard in advance the hiss of the lash and felt its sting biting into His virginal flesh.

How does the Catholic show his appreciation of the sum total of these qualities in the Master's character? Is there one thing in particular which will bring them all to his mind? Or must he show his love for the Passion of Christ by having before his mind the thorn-crowned Brow: and his valuation of the gentle mercy of Christ, by visualizing the Hands that were so often raised to bless and cure and which were themselves to bear the nail-marks of mercy: and his longing to share in the love of the Master, by recalling those wonderful eyes of the Son of Man which were so strangely lit up with the light of love ("And Jesus looking on him loved him")?

Yes, in each of these ways do we cherish the remembrance of the Master; in each of these ways do we show our love for Him; and while doing so, we are conscious that we are fulfilling in the easiest and most human fashion the high command: "Thou shalt love the Lord thy God, with thy whole heart and thy whole soul, and with all thy mind and all thy strength."

But there is one object of our veneration which will bring before our minds all these winning qualities of Him who was "beautiful amongst the sons of men." This is His human Heart. For was it not the seat of all His feelings? Did it not beat strong with love? Did it not feel the ingratitude that, forgetting Its kindness, made shake with rage and anger the very hands that could move only because His healing Hands had touched them? Was it not, too, His human Heart that felt the sympathy which brought tears to the eyes of that strong Man? Was it not, and is it not, the human Heart of God that felt these things?

Because we answer *yes*, we know that our singling out this human Heart as the object of our love, is due to our appreciation of the God whose heart it is. This, briefly, is the motive of the Catholic's devotion to the Sacred Heart of Christ the Master. Here let us remark that the cold, incisive, and accurate phrase of the theologian is fraught with deepest meaning; for, thus do we analyze the words: "The formal object of the devotion to Christ's Sacred Heart

is the motive supplied by a consideration of His humanity and of His Divinity."

What precisely do we adore, when we are devout to the Sacred Heart? Do we really adore the human Heart of flesh and blood? If so, then is not this idolatry, for this Heart is not God? An example will supply the answer and also give us the full meaning of the accurate, though technical, language of the theologians. A boy can be truly said to love his mother's face; her eyes are different from those of any other women; her features recall what those of no other person can accomplish. He loves the face, and is only too willing to cherish the photograph that keeps it before his mind. Of this there is no doubt. Yet is it not equally true, that by so acting, the boy really loves his mother? Of course. Why? Because he does not regard the face as a thing separated from his mother; it is a part of her, and is only a part of what he loves; for, while directing his attention upon her face, he is attending equally directly to her person. We could put this shortly and accurately by saying that his mother's face is the direct, yet partial object of his affection.

Precisely is this the case when we adore the Sacred Heart of Christ. The whole Person, Jesus Christ, God and Man, is what we love and adore. We do not by distinct acts adore the Heart (as though it were separated from the Person who owns it) and the God-Man whose heart it is. We could put this in another way by saying that while adoring the Master, who is Divine, our attention is particularly focussed on His human Heart. The one act of adoration and of love is directed to the whole Person who, because He is God, is worthy of adoration and of love. Hence only a faulty view of the devotion to the Sacred Heart could lay one open to the charge of adoring something that is not God.

DOCTRINAL SAFEGUARDS

To prevent the spreading of any false idea that Our Lord's Sacred Heart was something apart from Himself, the Church has been particularly careful about the manner in which this devotion should be helped by means of pictures and statues. For a time there were to be seen pictures in which Christ is represented as holding in His hand

a heart, and, as it were, suggesting that this was to be reverenced and adored apart from Himself. The same is true of certain types of statues. Now, the Church from the early days of this devotion, was at pains not to countenance such pictures and statues. Though she has not suppressed them, she has authorized only the ones now commonly seen. In this the artist so depicts Christ that the Heart of the God-Man is seen as a part of the whole, and not as a separate entity.

A PRACTICAL DEVOTION

This devotion to the Sacred Heart has an especial appeal to the men of today; for in the middle of their business worries and the anxieties of the homes for which they are responsible, they feel the reality of the danger of forgetting God; they also value the ideal of being personally familiar with God and of being able to turn to Him in all their needs. Now, devotion to the Sacred Heart is precisely a means to win that treasure of life, without which life is inexplicable. There is nothing which can so grip the ordinary and average business man as personal friendship with Christ, exercised in a way that is eminently human. I have known shrewd business men, who make a decided success of their calling, never failing to finish the day's work by dropping in for a few minutes to the church where Christ is waiting for them; before Him they realize that His Heart has been thinking of them and has been waiting for the time when they should come to thank Him for what He has done for them. Is this practice too hard? The churches where the Blessed Sacrament is kept are not few and far between. Cars are not the rare possession of the few who are blessed with an abundance of this world's goods: they are common. Why not head them first to where the Heart of Christ is enshrined, and after a few minutes with Him start homeward with His blessing on those who live there? And even if there is no car, still a tram ride or a little extra walk would not be impossible; it would show that one is much in earnest. And here it might be noted that working clothes are quite in place in church; the Man-God often wore them Himself, and His friends are none the less welcome when they thus come before Him. Then, again, the morning offering to

the Sacred Heart, of one's thoughts, words, and actions of the day, is an easy and useful exercise of this devotion. Naturally, the most fruitful practice is that of Holy Communion at frequent and regular intervals, coupled with a realization born of faith, that in very truth the human Heart of God beats next to that of His creature, and is always ready to teach and to listen. At this time the Catholic world of Australia is about to make a public demonstration of its loyalty to Christ, and of its faith in the Divinity of the Guest of the Blessed Sacrament; it is natural, therefore, that our men should be even more conspicuous than they are already in their devotion to the Sacred Heart. The altar rails are well crowded with them on Sundays at the early Masses; but could there not be even a greater number there? The Sundays when there is Exposition of the Blessed Sacrament during the day give plain evidence of the seriousness of the men's appreciation of this mystery of Faith; but would not a keener desire to show respect and adoration to the Heart of Christ, make even more common the sight of men kneeling in silent and artless prayer before Him who is their Friend through life and from whose Heart there once came the complaint: "They will not come to me that they may have life."

Educated Catholic Men

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Sermon addressed to the members of the Newman Society in St. Patrick's Cathedral, Melbourne, on October 7, 1928. Reprinted from the Melbourne "Advocate"

*Who hath found out Wisdom's place? . . . God, 'tis he
that hath discovered all the way of knowledge, and hath
given it to Jacob his beloved, even to Israel his servant; and
thereafter it was seen on earth, and amid men had its
dwelling (Baruch, iii).*

Men nowadays set great store by education, to which they oppose the word *ignorance*. They include under the head of education the filling of the mind with facts—that is, information—and the helping of the mind to form right judgments about those facts, which is education much

more properly so called. This ideal was that of both the Old and the New Testaments, and of the Church in all the Christian centuries. Nothing is more emphatic than the Old Testament upon the ideal of Wisdom and the difference between truth and falsehood. Few words are used more often or with richer meaning by Our Lord than that of Light. During the so-called Dark Ages, it was the Church, and absolutely nothing else, which handed on many a torch of knowledge, in her cathedral schools and monasteries; in the Middle Ages it was she who created universities: during the Renaissance, churchmen attached almost too great an importance to learned lore; in modern times practically half the religious Orders that were created in such profusion were dedicated to education; and in our own times you know perfectly well how Catholics bleed themselves white for the sake of their schools.

All that metaphor of "Light" is of the highest use for making us understand this better. To see a thing, one must, to start with, have eyes, and there must be something to look at, and one must have light, and we must turn our head in the right direction. As to eyes, we have machinery for knowing just as we have for seeing. There are, in all conscience, plenty of things to look at—that is, to understand. The problem really is whether we are looking in the right direction—that is, whether we are attending to what is worth attending to; and, whether we have a good light for seeing by—that is, whether we have good principles for assessing the facts that we observe, and for coordinating our ideas about them and passing ever upwards from departmental knowledge to a wide and wider wisdom—nay, seeing deeper and deeper into what we know, so as to acquire real insight, as they say. We need not only the continual widening of our horizon, and thus the constant correction of our perspective, but a profounder appreciation of anything whatsoever. Two men can see the same thing, and one will say he sees nothing "in" it: the other will descry even in the simplest fact both significance and mystery.

INFLUENCE OF THE EDUCATED

Catholics hold that they have reason for asserting that they can look at the world, and at themselves within it, under a twofold light—that of the human intelligence which

they hold in common with all men (and your successes in your schools, so far as I have been able to judge by what I read, prove that, so far at least, you use your heads as well as anybody); but also, that of supernatural Revelation, which the greater part of mankind does not share along with us—nor is there arrogance in saying this, because very many men would deny that there was any such thing as Revelation.

It is not my business tonight to prove the existence of Revelation. Speaking to Catholics, I can assume it. I will but remind you that we hold that Divine Revelation may either reassert something we can already know by means of our human intelligence, such as the existence of God or of the soul; or definitely affirm something that we might but surmise as probable, such as purgatory, or dream of as conceivable, such as grace or the prerogatives of Mary; or, again, it may tell us of things that we could not possibly have known, and that even when we know them, we cannot fully comprehend, like the Incarnation, the Atonement, or the Blessed Trinity.

What I should wish to insist upon tonight is, the duty of any Catholic to make the most, so to say, of himself according to his opportunities, and, in particular, on the duty of any Catholic who has the amazing privilege of special education—of more education than millions of his fellow-men can get for lack of money or leisure—to develop the whole of his self in so far as it knows, in a complete, organic and vital way. Else he grows up lopsided; and the side that has remained undeveloped or atrophied withers, and is like to perish. In a word, what he knows as a Catholic should develop parallel to—nay, organically in connection with—what he collects by means of his this-world education.

SYMMETRICAL GROWTH

It is very easy for this not to happen. It is extremely easy for the mind never to develop much, while the body grows strong; indeed, the body normally develops faster than the mind, if only because all it requires is food and exercise, while the mind needs slow instruction and, indeed, a gradual experience of life, which takes long, indeed, to obtain at all adequately. In the same way, the mind develops quickest by way of things which are in part, at any rate,

concrete: a man may have got a very good education long before he is a higher mathematician or an abstract philosopher. Finally, given that all the truths of religion concern things that are, and remain, invisible, presumably we take longer and find it harder to develop our mind about any of these than about anything else, especially if we get no help. We seldom get much unless we look for it, in books or from wiser people. But life is full, pleasure is alluring, money-making is urgent; we get tired, we are lazy, we find ourselves uninterested. Hence we may easily grow up having a catechism knowledge of our faith, when no mechanic would dream of contenting himself with an ability to enumerate the parts of a car, nor a doctor with being able to repeat accurately the minimum formulas of his student's text-book. If you hope that grace will do the whole work by itself, and that all you need is to be good—well, I fear that God does not shoulder the whole responsibility. In all that happens to a Christian, as a Christian, there has to be cooperation between Divine grace and human effort.

Therefore, there rests on any man or woman who professes to be a Catholic, and who has sufficient brains to study at all, a double duty. One concerns his or her private self, the other the community.

FACTS ORGANIZED AND HARMONIZED

The danger of study consists not in what you learn but in what you don't. In any department of knowledge, you know how risky a thing is a little knowledge. What a fool should I be, were I to return to England and offer my fellow-countrymen exhaustive and final views about Australia! I should, indeed, be dull did I not try to observe and to learn; but I should, indeed, be silly did I not wait patiently, check my surmises, and recognize that the expert must at all points be consulted. So a Catholic student of medicine, psychology, history, what you will, may certainly find views or facts that appear to clash with the simple Catholic things he learnt at school. The first thing he must do, then, is to wait: the second, to consult an expert in the Catholic area of knowledge; and little by little he will harmonize his knowledge, and be the richer for knowing thus two things in due coordination, and even for having gone through a difficult moment or two during which those two knowledges

seemed dislocated. He will but have had "growing pains." It is bad enough not to attempt to harmonize all that you know, all that you are. But there is worse still—to bluff yourself into believing that you believe when you really don't; and this happens among those to whom the Catholic part of their knowledge has come to seem ghostly and unreal, while the rest becomes more and more substantial, and who do not take the trouble both to pray about this morbid mental state and to seek to cure it in human ways. Long ago, during a retreat in the University of Cork, I was asked by some students to speak on the psychology of apostasy. I was told: "We are always hearing about the psychology of conversion. The opposite interests us more." I asked if they found that men gave up their faith. No, they said; but it fades out. This pathetic, rather than ignominious evaporation of the thing precious beyond all treasures was largely due to men's not so much as attempting to know just as much about their faith as they did about their job.

APPLYING CATHOLIC PRINCIPLES

But I very much prefer to speak to you as generous because young, rather than as in danger because immature. I like to suppose that you are not only preoccupied with your own well-being (I assume you are not careless of it) so as to forget that your fellow-men have a superlative need of men and women, such as you especially can grow up to be. There are plenty of selfish people in the world, and because selfishness is always hideous, we need not dwell upon it. But there are also many unselfish, and even very generous, people, who, because their mind is muddled and has no clear principles of truth and falsehood, of right and wrong, are in confusion as to how to act and at what to aim, and in consequence achieve nothing.

You are in a very different position. You possess those principles. The question is, whether you will think them out and apply them. The world is beginning, I think, to expect that Catholics should do so. The change noticeable in Oxford, for example, if you compare today with even fifteen years ago, is not that there is a noticeable increase of converts—though there are many—but that the whole attitude taken towards Catholics is different. The Catholic

Church is no more thought of as an exotic affair with traditional rites or tenets out of keeping with modern life, but as a complete philosophy of life, with which you may disagree, but which you must needs respect, and from which you have the right to ask a reasoned opinion upon any subject. For it is recognized that Catholics possess principles that should be applicable, they think, to all but everything. And they are right in thinking so. It is, then, a disappointment to them to meet an intelligent Catholic who has never troubled to link up his Catholic principles with the rest of the principles he lives by; and grave indeed is their scandal when a Catholic violates his own standards in private and still more in public life. For a man may be weak and sin privately through passion. But a public sin—I mean, a sin connected with full citizen-life—can scarcely be other than thought-out and deliberate. So the sins of the man in high position, whether it be won by talent and merit or by money merely, are always worse than those of the quite unimportant man, but the man of education can never be unimportant. For his influence is the wider, is more varied, is probably more subtle precisely because of his education.

DEVELOPMENT OF MIND AND WILL

I have insisted that your development of your Catholic mind and will should not go merely parallel with the rest of your self-development, but that the two should be in organic contact and transfuse one another as two rays of light do. I would not have a man to be merely a good doctor and a learned theologian, nor even a good doctor and an obedient Catholic, but a Catholic doctor, able to apply his Catholic principles to his doctoring, fearlessly, because he has thought out both parts of his life carefully. If you suggest that it might be hard to apply Catholic principles to, say, engineering, I might admit it, and then say that even the engineer is a citizen. We are all that. So I think it is incumbent upon all well-educated Catholics to know at least the fundamental Catholic principles concerned with citizenship. I hold that this part of our Catholic education is often horribly neglected. It is essential that social life and political life be lived according to justice. It is completely false that business and conscience are incompatibles; that politics, and even party politics, may exempt themselves

from the laws of truth and right; that international behavior itself can consist of mere expediencies; that the shopkeeper, the wage- or the tax-payer, the employer, the statesman, or diplomat may be mere opportunists. But I give you my word that no group of men other than the Catholics are in possession of or try to use a social philosophy that is at once thought-out and based upon eternal principles of justice. Therefore, if the Catholic possesses indeed his principles, but makes no effort to think them out or apply them, he is little better, if he be not worse, than the most degraded profiteer or cynical politician, and he shares with them the guilt for dragging his country down—that is, thousands of innocent men and women down—to every kind of ruin.

THE FATHER OF LIGHT

The author of that strange book from which I took my text insists that light from both those sources that I mentioned has shone upon mankind, the human light of intelligence and the supernatural light of Revelation, and that by shutting their eyes to the latter, men have found that the former, too, has grown dim and ineffectual, and that even the chosen people on whom the Divine light was peculiarly poured forth has neglected it.

How comes it, Israel, that thou art in the land of thy foes? Thou languishest in a strangers' country; defiled art thou 'mid men as good as dead. . . . Learn where is wisdom, where is understanding, where is the light of the eyes and peace. Who hath found out Wisdom's place, and who hath entered into her treasure-house? Where are the princes of the earth, they that lord it over the beasts that are upon the earth, that take their sport with the birds of the heavens, that hoard up gold and silver wherein men trust, and there is no end to their getting? They are cut off, and have gone down to the grave, and others have risen up in their place. Young men have seen the light, and have dwelt upon earth, but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it—it is far from their face. Yea, and the tellers of fables, and the searchers after wit and knowledge, the way of Wisdom have they not known, nor recalled her paths. Yea, and those giants—those famous men of old—stalwart of stature, expert in war—yet the Lord chose not them, neither did they find the way of knowledge—therefore they perished.

And, for the moment, the author seems about to despair.

Ah, who hath climbed up to the skies, and caught hold upon Wisdom, and brought her down from the clouds? Or crossed be-

yond the seas, and found her, and bought her rather than choice gold? There is none who is able to know her ways, or to search out her paths.

But he recovers himself, and in superb sentences proclaims that in God's light we may see light; that if we seek the Source of all light—"the Father of Lights," as the New Testament will call Him—then with certainty we may move even about the earth nor miss our way. And in a moment he rises towards prophecy:

He who knoweth all things, knoweth her. . . . He that prepared the earth for evermore, and filled it with cattle and four-footed beasts—he that sendeth forth light, and it goeth, and calleth it, and it obeyeth him with trembling; and the stars gave light in their watches and rejoiced; they were called, and they said: "Behold us!" and with cheerfulness they shined forth to him who made them. Ah, this is our God, and there shall no other be accounted of in comparison with him. 'Tis he that devised all the way of knowledge, and to Jacob his beloved gave he it, yea, to Israel his servant. And afterwards—it was seen on earth, and with men made its dwelling.

I pray, then, that you, as men and women who are both Catholics and children of a university, may find that throughout your life—according to that motto chosen by Oxford when she was wiser than she is: "The Lord is your enlightening."

THE UNITY OF TRUTH

That Light quenches no other ray, but shines into all rays that are bright around you. No fact need you fear: no system of coordinated facts, no science, is your enemy. Each, as St. Peter says of those ancient prophets, is like a "lamp shining in a dark place," and we "do well in attending thereto." But how much greater is the glory when these departmental truths are seen each in its place within that totality which is the *Res Catholica*, the Catholic Thing, Catholic Fact—we have no proper word to express the universe as God sees it. In His light we can have our derived, limited vision even of that; our inclusive vision, our vision which, even though it be not as yet wholly comprehensive—for the history of the world is not yet over—is already vaster than anything else anywhere or ever, and also deeper and more intimate and instinct with a fuller life—nay, with a supernatural life, such as neither does nor can come else-

where into being. Appropriate, then, the whole of that: develop it: tend in your minds and hearts that flame. And remember that its origin and its nurturing are not far from any one of you, seeing that the True Light has made its way into this world in the person of Our Lord Jesus Christ, vivid and yet veiled—vivid, as things human like ourselves must be, compared with mere philosophies, and yet sufficiently veiled in this, our weak humanity, as never to have to dazzle us. Enter into communion with Him by all the appointed ways, till you pass fully into that City of God, in whose light the world shall walk, though it need now neither lamp nor even sun to give it light, for God is the Light thereof, and the Lamb.

What the World May Expect of a Catholic College Graduate

THOMAS J. FLAVIN

This essay won the Cardinal O'Connell Prize, donated by His Eminence for the best essay on the subject, by a member of the Boston College class of 1926. Reprinted from the Boston College "Stylus," October, 1926.

TRULY we live in iconoclastic times. Not content with overthrowing decent customs and social conventions, the prevalent modern spirit seeks to tear down the highest ideals and aspirations of humanity. Man is merely the developed brute, morality as a consequence is an accident of heredity or environment, and God is but a figment of neurotic minds or at most a human creation, evolved from man's "inner consciousness" or invented by reason as a plausible explanation of the universe. These are typical tenets of the pseudo-scientific modernism which are constantly being propagated, under the guise of learning, through press, plays and literature. In education especially has this destructive tendency found a most fertile breeding-place. Religion, morality, and ethics have disappeared under the sneering scorn and superior knowledge of many college professors. The university curriculum of old, which imparted a solid learning, a broad culture, and strength of character, has degenerated into a combination

of utilitarian, money-making courses, with a smattering of philosophic nonsense and errors, ancient and modern. Noted educators have sponsored the movement to adopt and teach *in toto* false theories and pernicious doctrines so that students may learn for themselves by "thinking things out."

How different and how infinitely superior is the Catholic college education! Here the student is regarded not as an aspirant for wealth or wordly honors, but as Tertullian says, a "candidate for eternity." Life means neither intellectual, material nor sensual enjoyment, but the means to eternal salvation, and all the faculties of man are harmoniously developed to enable him by right living in this world to attain this immortal and glorious destiny. The powers of the intellect are expanded and invigorated, character is moulded to high perfection, and the beautiful truths of Catholicity are explained and inculcated.

The recipient of such an education indeed incurs a great responsibility. He is one of God's elect, chosen from millions of less fortunate humans to be developed and perfected. He becomes the steward of a great moral and intellectual wealth which carries with it the binding obligation to be utilized for the betterment of mankind. Not only must his individual and private life be guided solely by the principles which he has learned, but he has an added duty of exerting an influence for good on others, in shaping their opinions and regulating their conduct. Society, understanding the nature and appreciating the value of the education which he has received, expects him to assume command in those spheres to which his training entitles and necessitates him. The graduate of a Catholic college should be an intellectual, a moral and a Catholic leader.

It is quite incontrovertible that the Catholic college graduate should at least possess that intellectual leadership which is the aim of all higher education. In culture, in erudition, in love of learning and research, in powers of perception and reasoning, he must not only reach the level gained by the product of a secular college, but he must rise higher. The sciences, mathematics, and languages, interpreted and taught by experienced masters, not through fads and slip-shod electivism but by sound educational methods, have amply fitted him with a knowledge

and a mental development which is the equal and the superior of non-Catholic college schooling. His mental power has been strengthened, his mental plasticity preserved, so that he may meet successfully the diverse, unexpected emergencies of life.

It is his philosophy, however, which places him on an immeasurably higher intellectual plane. Logic has taught him the rules of correct thinking; cosmology has revealed the laws of the universe, and psychology has bared the mysteries of the soul. Ethics has given him the principles which will redeem society, furnishing the key to the vexing problems of divorce, crime, education and socialism.

President Butler of Columbia University (Annual Report of Trustees of Columbia, 1925) considers as the highest type of mind that which can view the world as a totality and act accordingly. This echo of the maxim of St. Thomas Aquinas, "They are called wise who put things in their right order," bestows high intellectuality on the Catholic college graduate whose whole philosophy has been a continuous development of the fact that the entire universe was created to render praise and glory to God, the ultimate and conserving cause of everything existent. In history he can trace the rise and fall of nations as they observed or neglected this purpose of their existence; in science we can see him, although not a Pasteur or a Galileo, ever eager to master the unknown, to produce new marvelous manifestations of God's wisdom and beneficence, rejecting that pseudo-science which attacks religion and supplants God. In art and letters he is appreciative of true beauty, and though he may not have the talent of a Michelangelo or a Dante, he seeks by proper use of his gifts to add his tiny bit to the praise of the Creator.

His is not the false intellectualism of the day, which, supreme in its pride, stifles the heart and conscience and is subjecting the hopes of humanity to cold, inadequate reason and imperfect deduction. Intellect is not an instrument of destruction but rather of constructive recognition and appreciation of truth and goodness wherever these may exist. To him is "knowledge the wing wherewith we fly to heaven," and he must utilize this knowledge as the navigation which alone will bring humanity safely through the sea of life. He is familiar with all the ancient rocks and reefs of paganism and materialism, he is the first to detect

in seemingly harmless clouds a gathering storm which would engulf the unprepared vessel. Past errors are known to him and, when new doctrines are proposed which contradict his philosophy, he must strip them of their plausible covering and expose the evil in all its hideousness.

True education, however, does not halt at intellectual training. President Coolidge recalled the beliefs of Washington and the founders of our country, he epitomized the convictions of thoughtful philosophers, of eminent statesmen, great educators and expert sociologists when he recently asserted:

The mere sharpening of wits, the bare training of the intellect, the naked acquisition of science, while they increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion.

The Catholic college graduate has achieved this moral and religious training, which is in fact the chief constituent of his education. Christian ethics has imposed natural obligations and sanctions, Catholicity had added Divine commands and noble, unselfish motives. These principles are inculcated not merely for knowledge, but for practice; drill ground must give way to the battlefield and we must see the graduate in life, as an actual embodiment of his truths, a virtuous individual, a charitable neighbor, a good citizen and an humble servant of God. The ideal which should motivate his every act is "Seek ye first the kingdom of God." Everything is subordinate to this. Wealth, fame, honor or power are to be sought only inasmuch as they help or do not hinder the attainment of this kingdom. In private life, in conjugal or civil society, in the fulfilment of his religious obligations, his first thought is to discover and follow God's will as expressed in the natural law or in the Commandments of God or His Church. Differentiated from others by his Catholic schooling, he will be watched and imitated, and therein lies his moral leadership and force for good. "Is example nothing?" says Edmund Burke. "It is everything. Example is the school of mankind and they will learn at no other."

Realizing that character is the integration of habits of conduct, he strives to acquire those virtues which will en-

able him to discharge his duties toward himself, his fellowman and God. His individual life is guided by prudence, temperance and fortitude. The right use of reason is rendered easy, his sensuous passions are subjugated to the restraint of the will, and he has the unfaltering courage to defend his convictions.

Moreover, he knows that his body is but loaned to him, and he preserves and protects it, never taking his life and violating the inalienable right of the Creator. All his actions toward that body are governed by the thought that it is the abiding place for an immortal soul made in the image and likeness of God.

Similarly, in conjugal society, the plans of God are carried out. Unity, sanctity and indissolubility are recognized as necessary attributes of the marriage bond and all their demands are complied with. He reverences womankind, and being faithful and true to his spouse, he loves and protects her. As God's instrument in the propagation of the race, he endeavors with fidelity to carry out his duties, rearing his children in an atmosphere of intellectual, moral, and religious enlightenment. His family can never be separated by divorce, the sanctuary of his home is sacred, and thus he offers the ultimate solution for crime waves and social-service problems, erecting a mighty barrier against the flood of immorality which is sweeping the land. Abortion and birth control, that "abomination of desolation," are known only as ghastly sins to be avoided and condemned.

The manner in which the graduate conducts himself in his associations with the world is the most universal and beneficial criterion of his worth. Standards of material profit or expediency must not regulate him, but the standard of truth and right which Catholicity has instilled. Neighbors are to him brothers who sinned in Adam and were all alike redeemed by the saving grace of Jesus Christ. He is honest and truthful; justice, benevolence and charity underlie all his dealings with men.

He has true citizenship. He is that morality which Washington declared "the pillar of a nation's well-being." He respects government as the instrument of Divine authority, and obeys law when it is righteous and just, as the voice of God. Although loyal and patriotic, he is not blind to the evils of the administration and will unhesitatingly expose its abuses and rebel at its unwarranted functions.

He knows and practises his civic duties and demands his civic rights. If he is an office-holder, his only aim is to serve the best interests of the public despite all the enticements to personal gain from graft and corrupt procedures. Commercial and industrial life, also the professions of law and medicine, every vocation, has its dishonest schemes and evil practices, and it is from the Catholic college graduate that the first cry of protest must come, from him must always issue the indignant refusal. As an employer he does not attempt to buy labor as cheaply as possible, but pays every workman at least a living wage. Laborers are fellow-humans, possessed of human rights, and every precaution is taken for the protection of their life and health. As an employe he does not cheat or shirk his obligations, deeming it a sin not to give a fair return for the remuneration which he receives.

To this moral superiority and to his intellectual supremacy is noted the addition of a spiritual generalship. Not a sanctimonious pose or a long-faced asceticism, but the realization of utter dependence on God for all things, his spirituality savors of the humble publican rather than the disdainful holier-than-thou of the Pharisee. Faith, hope, and love of God, both as natural and theological virtues, are the mainsprings of his existence. He believes in God and accepts His Revelation. In life's darkest hour, though everything else is gone, he still has that steadfast trust in God's mercy which his Catholic education has taught him, he still possesses the means to recovery in the knowledge that in saving his immortal soul he wins a complete victory over life.

The most natural and inevitable result of his training is that he know and practise his religion. Its history, its doctrines, its views on scientific questions, social problems, and current topics are all familiar to him. Hence he can successfully refute ancient and modern accusations against the Church, he can and should explain intelligently her dogma to less enlightened Catholics and non-Catholics, and he must become the ardent apostle and persistent propagator of the Church's opinion in questions of national and racial import. The true causes of crime and their preventives, the inherent evils and disastrous consequences of divorce, the glaring defects of socialism, the faults of our educational system, all are known and brought to light by the Catholic college

graduate, and he bears the correct answer to these questions which daily grow more momentous.

His religious obligations are fulfilled in that Church which God Himself has established and consequently he must be subservient to its mandates. Our graduate ought to be that grand desideratum, "a practical Catholic." He lives up to the commandments of God and His Church, he observes the days of fasting and abstinence, he attends Mass and receives the Sacraments. Unlike his uneducated brethren, he possesses rational justification of his religious principles, and should be more exact and devotional in their use. The teachings of the Church are exemplified in his life, its Divine beauty and holiness are reflected in his conduct. He is a Catholic not only in religion but in science, in art, in literature, in business, and in recreation. He is honest, truthful, just and pure—pure in thought, word and action.

The chaste and lofty aims of Christianity inspire his intellectual and moral being, giving the world a man of soul as well as of intellect and character. Others may falter and resign their rights when tempted with fame or riches, but he is ready to die before he will relinquish his convictions. Enlisted by Baptism, strengthened by Confirmation, nourished by Holy Eucharist, and commissioned by his Catholic education, he will never desert his post as a leader in Christ's army. Clad in the "armor of God, having on the breastplate of justice . . . taking the shield of faith, . . . and the helmet of salvation," he carries on the glorious heritage which has been entrusted to him, bravely and earnestly following that standard which has overcome the adversaries of the ages—"In hoc Signo vinces."